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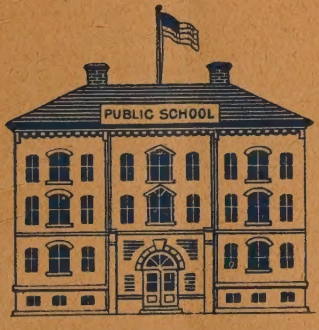

JAMES A. O'CONNOR,

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VARIOUS NOTES.

Services in Masonic Temple.

If the services in Christ's Mission continue to be as well attended as they have been during the last two Sundays of February, it will be necessary to hold the meetings for a season in Masonic Temple. This is the desire of many friends. Last year the services were held in the Temple for three months when such eminent preachers and scholars as Dr. John Hall, Bishop C. C. McCabe (he was then the well beloved "Chaplain"), and Dr. John Borland Finlay delivered sermons bearing on the Roman question. With the aid of those and other eminent clergymen who are in hearty sympathy with the work, and the presence of the converted priests who have recently come to Christ's Mission, it is believed that large audiences of Protestants and Catholics and those who do not regularly attend any church would fill the Temple every Sunday evening. The expenses of the meetings for three months would be $300. If the friends of this work would share in this expense, the meetings could be held. All who wish to do so can send their contributions to the treasurer of Christ's Mission, or to the pastor and secretary, James A. O'Connor, 142 West 21st street, New York. In connection with the announcement of the resumption of services in Masonic Temple during the next three months it should be mentioned that Mr. O'Connor began to preach there in March 1881, and hundreds of Roman Catholics have been converted at the meetings, while thousands of Protestants have been instructed and edified. The Trustees of the Temple have always been in sympathy with the work of Mr. O'Connor.

CHRIST'S MISSION DEBT.

Christ's Mission is a home where Roman Catholic priests can find a refuge when they leave the Roman Church, and where they can learn the Christian way of life as taught in God's Word, and be fitted for useful careers. It has been the privilege of Rev. James A. O'Connor, the Pastor of the Mission, to lovingly welcome fifty such priests out of the Roman Catholic Church and help them to a better life. The Mission is a door that leads from Romanism to Protestantism, and every priest who comes to it can enter through that door with the certainty that a cheerful welcome awaits him.

It is a privilege and a pleasure to welcome priests to Christ's Mission, but there are attendant cares and responsibilities of which those outside the Mission circle know nothing. The difficulties of a work of this kind are many. One great obstacle to its progress is the debt on the Mission building—$7,000.

One hundred dollars has been promised towards the payment of this amount and if other friends will do what they can, in large or small sums, the whole debt can be paid this year. Its payment would be a great help to the Mission.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol XIV. MARCH, 1897. No. 3

EDITORIAL NOTES AND COMMENTS.

THERE are some Protestants who think converted Catholics should remain within the Roman ranks to purify that Church. But that is impossible. They would be forced to connive at her abominations, and the word of the Lord is, "Come out of her, my people, and be not partakers of her iniquity." Martin Luther, Philip Melancthon, John Calvin, John Knox and all the other Reformers of the sixteenth century had been Roman Catholics, and at first they did not desire to separate themselves from the Roman Church. They thought they could purify it by remaining within its fold. But it was as impossible for them as it is for the converted Catholics of our day to bow the knee to Baal. They came out of Rome, and their heroic labors and devotion to the cause of Christ and the eternal truth of God have been a blessing to mankind, second only to the Incarnation of the Son of God. Protestants should not forget what converted Catholics have done by coming out of Rome in every generation from the sixteenth century to the present time; and those who in our day follow in the footsteps of these heroic men should be aided and encouraged in their efforts to break down the Papal system and deliver its victims from its soul-destroying corruptions.

Salvation for Catholics.

Roman Catholics cannot be saved from sin or saved for heaven by prayers to statues and pictures, or by confessing their sins to priests and receiving their absolutions. They can be saved only by faith in Christ, believing that "His blood cleanseth from all sin."

Persecuting Converted Catholics.

Persecution of the converts who attend Christ's Mission has reached an acute form. We have in our possession several scurrilous and threatening letters from the relatives and former friends of those who have been converted at the Mission, which if placed in the hands of lawyers would cause trouble to these agents of the Pope. If they will not leave us alone, the law of protection against religious persecution must be enforced. This is a free country where a Catholic can become a Protestant or a Protestant can join the Pope's Church without being subjected to persecution. Those foolish, bigoted Roman Catholics imagine that because we have not prosecuted priest Phelan for criminal libel, other converted Catholics will be equally forebearing. But they are mistaken. Several lawyers of this city have proferred their services to prosecute these persecuting Papal agents.

Priests Do Not Say Their Prayers.

Father Chiniquy, who is now in his eighty-eighth year, is still in England and Scotland preaching and lecturing. When in Oban he confounded a priest named Begue, who, like Father Ganss of Carlisle, Pa., "does not say his prayers" or read his Breviary. Father Chiniquy stated in one of his lectures that when a priest he was compelled to address the Virgin Mary, "Thou art the only hope of sinners." Begue said there was no such prayer in the Breviary, and backed up his assertion by a wager of $750. A committee of ministers was appointed, and Father Chiniquy placed the breviary in their hands. There they found the words in the "Octave of the Virgin Mary" for September 9. Priest Begue was dumbfounded. He had said in his public challenge—"I defy Mr. Chiniquy to give chapter and verse where the prayer is to be found in the Roman Breviary;" and when the chapter and verse were given, he slunk away and refused to pay the money. Father Ganss of Carlisle had defied the Rev. Dr. Frysinger, Pastor of the Methodist Church in that town, in the same way, but we supplied Dr. Frysinger with the Latin quotation from the Breviary, and Ganss had to acknowledge that, like Begue, he did not say his prayers. The correspondence on this subject appeared in THE CONVERTED CATHOLIC for January 1896. We sum up with a syllogism:

Priests are bound under pain of mortal sin (which damns the soul) to say their Breviary every day;

Priests Begue and Ganss do not say their Breviary;

Therefore they are guilty of mortal sin.

A learned Professor of Princeton University who forwarded us a copy of the London *Presbyterian* containing the account of Father Chiniquy's victory over Priest Begue, sent us also the following article on the subject:

Our Refuge.

The "Mission Manual," Roman Catholic Prayerbook, whilst once calling Jesus "Our Refuge" is careful to ascribe to Him the less attractive attributes of power, majesty and holiness, whilst all the sweet epithets are heaped upon the Virgin Mary, who is frequently called "the refuge of sinners," and is thus addressed: "Thou art the mother of mercies, the sweet comforter, and only refuge of the needy and the orphan, of the desolate and the afflicted."

This system of beautifying Mary at the expense of her Son and Saviour is carried to an extreme in Liguori's "Glories of Mary." The translator attempts to lessen this by explaining (in a footnote) the phrase that she is "the only hope of sinners" as signifying that pardon is obtained "through her prayers offered in the name and through the merits of Jesus Christ." But many of the passages cannot be softened; thus she is represented as constraining her reluctant Son to grant mercy, and the shocking vision of the two ladders, with sinners failing at that of the Saviour's, but easily ascending to glory when they go to the Virgin's ladder, is a warning that the refuge is not with Jesus but only with His mother.

It is cause of satisfaction that some Roman Catholic priests, like Father Begue of Oban, Scotland, dislike such teaching, but it is wonderful that any can endure it, for it is the worst kind of blasphemy. The Roman Catholic Version of the Acts of the Apostles says (Acts iv. 12): "For there is no other name under heaven given to men whereby we must be saved," If our Roman Catholic friends will turn to their Douay Testament at this book of Acts they will find many excellent sermons of the Apostles Peter and Paul offering salvation through faith in Jesus Christ without so much as once referring to the Virgin Mary. G. M.

A New American Saint.

There is only one American saint in the Catholic Calendar, St. Rose of Lima, Peru. We do not know anything about this South American saint. The people of the United States are not interested in her, and we doubt if any of our Roman Catholic friends ever offered a prayer to her. But a new saint is going to be canonized in whom Philadelphia will be especially interested, as he was for many years the Roman Catholic head of that diocese, Bishop John W. Neumann. It will take time and money, however, to make him a saint, as the law says, that one hundred years shall elapse after a person's death before he or she can become a saint. The time can be shortened, however, like the duration of the sufferings in purgatory, by the amount of money the friends of the deceased can contribute for the purpose. The making of a saint in Rome through the various stages of beatification and canonization costs everywhere from $100,000 to half a million. As long as there is any money to be squeezed out of the family or the religious order to which the deceased belonged, the officials at Rome will prolong the process until the last penny is obtained. The teaching order of the Christian Brothers throughout the world had to subscribe $200,000 before La Salle, the founder of the order, could be beatified, and he is now advanced only as far as the degree of "venerable." It will require at least as much more money to make him a full fledged saint, with a "halo" around his head.

Miracles also must be performed by the candidate for saintship. The "Lives of the Saints" and the Breviary or book of prayers used daily by the priests contain marvelous accounts of the "miracles" wrought by the "saints" of the Roman Church. The friends of the late Bishop Neumann are very busy these days hunting up his record as a miracle worker. One of the best they could find is flippantly referred to in the New York *Independent* of February 18, 1897, in one of its editorial notes as follows :

"One of the most charming miracles in all the history of teratology is that performed by the Right Rev. John Neumann, the Catholic bishop of Philadelphia, who died as lately as 1860, and who it is expected will be soon beatified, a miracle being necessary for that honor. An old nun had lost her hearing, and was grieved that she could no longer teach. She begged the venerable bishop to obtain her the gift of hearing during class hours. His prayer was heard, and during five years she heard during class hours, but was quite deaf during the rest of the day; and when she became too infirm to teach any longer she lost her hearing completely. There is a close economy about this miracle not paralleled in Gospel story."

Prominent Catholics Denounce Priests.

At a reception tendered by the New York Press Club to Mr. John E. Redmond an Irish member of the British Parliament, and a Parnellite, December 1, 1896, Recorder Goff, who obtained his seat on the bench as a reward for his prosecution of the corrupt Tammany officials two years ago, said : "There never would be an uplifting of the Irish race as long as the clerical element in Ireland is permitted to influence the opinions of the voters." The New York *Mail and Express*, December 2 (from which we quote), says this was the only political allusion of the evening, but it was well received by the guests, who included many of the most intelligent Catholics of New York, men distinguished in professional life and commercial pursuits. The day will come when all intelligent Catholics will cry, "Down with the priests" in this country, as they have done in Italy, France and Mexico.

A Good Example to be Followed.

By the will of the late Frederick Taylor, the New York banker who died on February 4, 1897, a large amount of money was given to various Protestant charitable institutions. By a clause in his will he disinherited one of his nieces who desired to become a nun. The New York *Tribune* of February 17 said :

"Mr. Taylor declares in his will that as one of his nieces, Caroline Taylor Jewell, has embraced the Roman Catholic faith, and is soon to become a Sister of the Order of the Sacred Heart, he does not desire to leave her any sum, which might eventually revert to the Roman Catholic Church. Should she not become a Sister and sever her conniction with the religious Order, a sum of $25,000 is to be held for her in trust and the income paid to her. On her death the sum is to revert to the residuary estate." Should she become a nun she receives nothing, but as a lay Roman Catholic she can have $25,000.

When Roman Catholics are converted and turn away from the Pope's Church to worship God in spirit and in truth, like other Christians, not only are they disinherited by their relatives, but they are persecuted to death by those same relatives, who are urged on by the priests in the confessional. Protestants like Mr. Taylor act wisely in not allowing their fortunes to revert to the Roman Catholic Church. They do not persecute their relatives who foolishly go over to Rome and "say their prayers" to statues and pictures rather than offer up their hearts' desires to the living Christ, but maintain most friendly relations with them and allow them full liberty of conscience. To give them money, however, for the support of the Roman Catholic Church is another matter, and every Christian who is steadfast in faith and zealous for the glory of God will do well to follow the example of Mr. Taylor.

The Duke of Wellington's Example.

It is related of the great Duke of Wellington that when he received a letter from a distinguished Roman Catholic lady in England asking him for one hundred pounds towards the expense of restoring a Roman Catholic church he replied as follows: "Dear Lady Blank —I shall be most happy to subscribe the sum you ask for to the admirable work in question. At the same time I may mention that I myself am about to undertake the restoration of the Protestant church at Strathfieldsaye [his country home]; and I have not the least doubt you will assist me with a like sum. Only I think in that case no money need pass between us."

The example of the great Duke, who saw what an evil thing Romanism was in Spain and France during the Napoleonic wars when he with his British soldiers confronted and defeated the combined armies of those countries, should be remembered by all Protestants when the agents of Rome, whether they be persons of political or social prominence or priests and nuns, ask money for strengthening the power of that Church. They should be told that there are many Protestant churches and missions in which they are interested in need of funds. This answer to the appeals of the nuns especially who go about daily begging from Protestants would soon put a stop to their business. We hear constant complaints from business men and householders of the annoyance to which they are subjected by these begging nuns. It is not easy to refuse them, with their sad faces and outstretched hands appealing to the charitable, but it is not true charity to be charitable to those who are themselves uncharitable. No Catholic can aid a Protestant church or mission without committing sin. As with the Duke of Wellington, so with other Protestants—charity should begin at home.

SERVICES IN CHRIST'S MISSION.

JAMES A. O'CONNOR, PASTOR.

[Reported for THE CONVERTED CATHOLIC.]

PASTOR O'Connor preached every Sunday last month, and though many of the regular congregation attended Mr. Moody's services in Carnegia Hall, there were always some Catholics present. Many of the hymns sung at the meetings are as new and attractive to the Catholics as is the Gospel message that is delivered. A cultured Roman Catholic lady who attended the service Sunday evening, February 14, was greatly affected by the verse,

> Down in the human heart,
> Crushed by the tempter,
> Feelings lie buried, that grace can restore;
> Touch'd by a loving hand,
> Wakened by kindness,
> Chords that were broken will vibrate
> once more.

This lady had suffered much in the Roman Catholic Church. She had been in a convent, sent there against her will by her Jesuit confessor, and when she left the convent and endeavored to support herself by teaching, the Jesuits and their tools did all they could to ruin her. She had established a fine school, and was happy and prosperous until she discovered that her father confessor was a wolf in sheep's clothing. He was a Jesuit, and the other party in the affair was the wife of a man who was absent in the service of his government. The guilty woman confided in this lady, and she, frightened at such a revelation, went immediately to her confessor and told him what his "friend" had said. He advised her to hush up the matter and there would be no public scandal. But he was afraid of her, as it is difficult to keep a guilty secret like that, and by such methods as are well known to the Jesuits he deprived her of her school and thus ruined her prospects in life. When she came to Christ's Mission with her sad story (which Pastor O'Connor has verified by documentary evidence), she seemed to be apprehensive of another phase of the conspiracy to ruin her through the actions of other priests who pretended to be her friends. But she found protection in the Mission, and new friends have cheered and comforted her. Best of all, she has found a Friend in the Saviour, the Son of God, who has promised that He will never leave nor forsake those who trust in Him.

A Catholic Priest Speaks.

The Roman Catholic priest who first came to Christ's Mission in January and who has attended all the meetings since then delivered an interesting address at the service on Sunday evening, February 21. He is a learned man and a good speaker, and he was heard with much interest by a large congregation. He was dressed in priestly garb, with clean shaven face and dignified manner, as he stood before the congregation and was introduced by Pastor O'Connor as the latest priest who had come out of the Roman Catholic Church. In his address he expressed his happiness at the prospect of the new life that opened up for him. He severely arraigned the Roman Church for its unscriptural doctrines and abominable practices, and repeatedly expressed his happiness and thanks for the light and comfort he had received in Christ's Mission.

Another Priest at the Mission.

Not so many priests come to the meetings in the chapel of the Mission as usually attend the services in Masonic Temple when they are held there, for they can get into a corner or a side seat in the Temple and thus avoid observation. But there was a former Capuchin priest at this service for the first time, and though he did not make himself known at the meeting, he was so impressed by what he had seen and heard that he called on Mr. O'Connor the following Tuesday (February 23), and was most heartily welcomed.

Priests Coming Out of Rome.

WORK OF CHRIST'S MISSION.

When so many priests are leaving the Roman Church nowadays it must strike the most casual observer that there is something wrong somewhere. A priest is bound to the Church by the strongest ties. The faith of Rome is the only religion he has ever learned. His conscience has been trained to regard any doubt of that faith as the greatest sin that could be committed. All other sins could be forgiven in confession except doubt respecting the faith of Rome. If one should question the right or power of a priest to forgive sins, there is no absolution for such a one; and so through all the doctrines of the Roman Church. Obedience to the Church, that is, the Pope, bishops and priests, is the first and last condition of a Roman Catholic.

The ties of kindred that bind a priest to the Church and the honorable position he occupies restrain many a man from being true to his convictions that there is much that is wrong in the Roman system. Protestants generally are indifferent to the mental struggles, the heart-aches, the unhappiness, the desolation which a Roman Catholic priest has to suffer who thinks for himself and endeavors to assert his right of conscience to determine what is right and what is wrong. He may see the right, but dare not pursue it, and thus he tolerates and becomes an accomplice in the wrong. This was true in the case of Bishop Keane, and he was expelled from the Catholic University and made to take up his residence in Rome, where he must think and act as the Pope commands him. There are other bishops in the United States who are muzzled in the same way, and the Protestant Christian world looks on with coldness and indifference. It has been said, "Who would be free, themselves must strike the blow." But, good friend, when you see a man whom you believe to be in the most abject slavery, the bondage of the soul, striking a blow for liberty, do not stand idly by, but lend a hand and help to break the shackles that bind him. There are a hundred missions in New York, and scores in all the large cities of the United States for helping men and women to abandon sinful lives. The drunkard, the prostitute, the convict are sought after by those missions; their bodies and souls are cared for, and if here and there one gives evidence of a desire to lead a new life, nothing is too good for them from the hands of wealthy Christians who are solaced by the thought that "slum work" is the most attractive form of Christian service.

The condition of Roman Catholic priests whose hearts are sick nigh unto death from the mass of superstition, deception and fraud in which they are compelled to live does not appeal to such Protestants; nor does the longing for spiritual light and the truth of religion that intelligent Roman Catholics experience in increasing numbers, meet with a responsive desire to enlighten them from such Protestants.

"Oh, leave the Catholics alone" is the cry. "They have their own churches, they have their own priests and bishops; they are all right. Why, do we not meet Cardinal Gibbons in 'society,' and Archbishop Corrigan attends many dinner parties, and Archbishop Ireland is a power in the politics of the Republican party. And though poor Bridget in the kitchen is very ignorant, she goes to mass on Sunday, and goes to confession to the priest and says her prayers on the rosary beads. Of course we know they are not like us, they do not read the Bible and they pray to the Virgin Mary and St. Patrick, and they do not always tell the truth, and they expect to go to purga-

tory when they die. But the Roman Catholic Church is trying to do good, and it is very powerful—see Judge McKenna, in the cabinet of President McKinley—and, all things considered, it is prudent to leave it alone."

Thus many Protestants think and speak. They forget that their ancestors had been Roman Catholics, and that it was Roman Catholic priests and bold, fearless, truth-loving, God-inspired Catholics who led the way in the work of the Reformation in the sixteenth century and opened the Bible that has been a lamp to the feet and a light to the path of all Protestant Christians. The work of the Reformers should not be forgotten, and the celebration of the 400th anniversary of the birth of Philip Melancthon emphasizes this fact.

While there are many missions and houses of refuge for the fallen and sinful who have not walked in the way of righteousness there is not in all the United States but one mission—Christ's Mission—where a Roman Catholic priest or an intelligent Catholic man or woman can find refuge from the persecuting spirit of Popery when they cannot conscientiously conform to the doctrines and practices of Romanism, and this Mission is not adequately sustained to meet the wants of the increasing numbers who come to it to learn the truths of religion as revealed in the Bible and as taught by Christ and His first disciples.

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These reflections passed through the mind of the writer as the tall, fine looking priest stood on the platform of Christ's Mission Sunday evening, February 21, and for the first time addressed a congregation that was in sympathy with him in his desire to leave the Roman Catholic Church and learn the new and better way of life in the religion of Christ. The warm, hearty, loving welcome accorded to priests who come to the Mission should commend it to all Protestants who earnestly desire the conversion of souls and the dethronement of the Pope of Rome to make way for the Kingdom of Christ.

When Don Manuel Ferrando, the Spanish priest, came to New York in May 1895, he was a stranger who had not a friend or acquaintance in the city to receive him or advise him what to do. He did not know a word of our language, and when he called upon the secretaries of a great Society in the Bible House that has an income of over half a million dollars a year, though he had a letter from their agent in South America, they would do nothing for him, but cooly bowed him out of their offices. Although they receive large salaries, not one of them offered to help him to obtain food or raiment until he could find friends who would aid him in his purpose to learn the truths of Bible Christianity which he desired to preach to his Spanish brethren.

He came directly to Christ's Mission from the offices of these secretaries, and was not only heartily welcomed but whatever he needed was provided for him; and he made the Mission his home for five months before entering Princeton Seminary. The friends whom he met at Christ's Mission have continued to be interested in him, and their prayers and good wishes have gone with him as he departed last January for his field of labor as an independent missionary in Venezuela. Signor Ferrando is only one of many priests to whom Christ's Mission has been a blessing in welcoming them out of the Church of Rome.

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Another priest who was present at the service in the Mission February 21, and called on Mr. O'Connor the following Tuesday, said there were many priests who would leave the Roman Church if they knew what to do afterwards. Such men are worthy of sympathy.

KEANE ARRAIGNS CORRIGAN.

HOW the Roman Catholic bishops in the United States love one another has been frequently told in this magazine. We receive another illustration of this "love" in the letter of the distinguished American journalist, James Creelman, to the New York *Morntng Journal*, and published in the issue of that paper for February 12, 1897. As will be seen the letter was telegraphed from Rome.

LETTER OF JAMES CREELMAN.

ROME, Feb. 11.—I have just seen Archbishop Keane, of Washington, and found him jubilant over the reception given him by the Pope and the dignities conferred upon him. The Archbishop gave me an extended account of his reception by the Pope. Archbishop Keane made this statement:

"The Pope said to me:

"I am greatly shocked and grieved by these mischief makers, who are so busy in the American press. I protest against this malice and falsehood. The idea that anyone would try to put me in the position of disapproving the splendid service of Cardinal Satolli or of publicly disgracing you never occurred to me.

"The change in the rectorship of the Washington University was submitted to me as a purely pedagogical routine matter. I was astonished and indignant when I learned that mischief-makers had mis-represented the meaning of my act. I desire to denounce their statements and to give evidence of my love and esteem for you. My answer to your enemies will be a substantial one. The policy of the Holy See in America is unchanged."

Soon after this conversation the Pope conferred the dignities on Archbishop Keane in one day, making him Archbishop of Damascus, Assistant Bishop to the throne, Canon of the Cathedral of St. John of Lateran, adviser to the Propaganda and adviser to the College of Sacred Studies.

Archbishop Keane spoke with great warmth on the subject of his enemies in New York. "It is a remarkable thing," he said, "that when the so called liberals are dominant in America no one is attacked by them, but when the so-called conservatives appear to have gained a victory the mischief bureau in New York suddenly starts into activity, and the whole press of the country teems with scandal, falsehood and venomous abuse.

"Archbishop Ireland, one of the purest and noblest prelates in America, who is loved and admired by the Pope for his zeal, ability and piety, has been outrageously vilified, and because I taught in Washington University that the truth of God's Word was not inconsistant with facts revealed by science I was denounced as a heretic, who had been rebuked by removal from office.

"All these stories, originating in New York, are pure inventions of malignant minds. I would be sorry to hold Archbishop Corrigan responsible for all that has been said or written by those who appear to be his friends, and I cannot be brought to believe that he would consent to or authorize all of this mischievous work.

"Before I sailed from New York I called on Archbishop Corrigan and he spoke quite plainly concerning a statement I had made for publication condemning the New York breeders of mischief and slander. You will remember that Cardinal Rampolla had telegraphed in the Pope's name protesting against falsehoods about my removal circulated in the American press.

"Archbishop Corrigan referred to my statement, printed in the morning newspapers, and declared that forty-nine out of fifty priests in the New York diocese and the public generally would infer from my language concerning the bur-

eau of mischief that I meant him.

"I replied that with such a rule of logic it was strange that the public did not come to the conclusion that Cardinal Rampolla's telegram was also directed against him.

"Corrigan said I must not expect the public to be logical, and urged me to say to newspaper men before I sailed next day that my published remarks were not intended to apply to him. I replied simply that all I could say to the public was that my remarks referred to the same persons denounced in Cardinal Rampolla's telegram."

That ended Archbishop Kean's pointed story.

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Whatever may be said of Bishop Keane, it must be admitted that he is one of the most manly men in the ranks of Rome. That is why he was transferred to Rome, where his spirit will be crushed. He lays at the door of Archbishop Corrigan the charge of "malice and falsehood," to use the Pope's words, and when asked to retract he stoutly refuses. "Corrigan," says Keane, "urged me to say before I sailed for Rome that my reference to slanders and malignant falsehoods were not intended to apply to him. But I declined to say any such thing. The cap fits him, and let him wear it."

According to their own characterization, these high Roman ecclesiastics are "malignant slanderers." A verse in Scripture that most fitingly applies to them is found in the forty-fourth verse of the eighth chapter of the Gospel of John. The Pharisees said, "We are Abraham's seed, and we have one Father, even God."

"Ye are of your father the devil, and the lusts of your father ye will do," said Christ.

The high priests of Rome are no better than the Pharisees. May Almighty God deliver the people from their hands.

MASSES FOR THE DEAD.

ONE MASS FOR TWO MEN.

[New York Herald, Nov. 11, 1896.]

THE question whether it is proper for a priest to celebrate a requiem mass for two dead persons at the same time and accept donations from the relatives of both is causing a great deal of dissatisfaction in the congregation of St. Joseph's Roman Catholic Church, 176th street and Washington avenue.

The pastor, the Rev. Peter Farrell, is charged with neglecting to celebrate an anniversary mass of requiem for the late Peter Levins. Mr. Levins was a prominent Tammany politician, and lived in a fine house on the corner of Grey and Topping streets, Mount Hope. He died in September, 1895, after a short illness, leaving an estate valued at $150,000. His funeral took place from St. Joseph's Church. Farrell celebrated a solemn high mass of requiem and preached a glowing eulogy. Mr. Levins had been his warm personal friend. The family, following an old Catholic custom, decided to have the pastor celebrate an anniversary mass for the repose of the dead man's soul. Miss Anna Levins, the eldest daughter of the deceased, made the arrangements for the mass, which, it was agreed, should take place on September 28, at ten o'clock in the morning. At the masses on the Sunday preceding the pastor announced the anniversary mass. On the morning of the 28th the Levins family were on hand, with many friends. The altar and interior were appropriately draped in black and a catafalque, also heavily draped, stood in the middle of the centre aisle, near the chancel rail. Three candles burned dimly on either side. The full choir was present. The family were pleased with Father Farrell's consideration. When the clock pointed to the hour of ten the front doors were swung open by the sexton. Six men with

bared heads, supporting an elegantly mounted casket, entered. The casket was laid on the catafalque, and the mourners took their places behind Mrs. Levins and her relatives. The casket contained the body of a Mr. Hogg. Mrs. Hogg and her relatives expressed surprise at finding a crowd of people in the front seats, which are always reserved for the relatives of the deceased. The Levins family were indignant, too.

It was Mrs. Levins intention to make a handsome donation to Father Farrell for celebrating the anniversary mass, but now, she says, she will not give him one cent.

"He thought he could kill two birds with one stone," she said to me last evening. "I do not like to invite trouble with Father Farrell, but I think he acted shamefully toward both families. What we want here is a new priest to preside over the parish. He thought he was sure of my money, and could get Mrs. Hogg's at any time, apparently, without extra work, but he is mistaken."

Father Farrell says that he prayed for the two men at once, and considers that he did nothing improper.

The matter has been hushed up for some time, but it is given publicity now because, it is expected, Mrs. Levins is going to bring the case to the notice of Archbishop Corrigan.

—

Corrigan has not disciplined Farrell for "killing two birds with one stone," and he cannot do so, for Farrell says he "prayed for the two men at once." What a mockery these mercenary rascals make of religion. Roman Catholics believe that masses for the dead mean the offering of Jesus Christ on the altar—"the same as He was offered on Calvary"—to bring souls out of purgatory. And the priests of Rome receive money for such work, and then cheat the poor souls in purgatory. What a farce the whole business is!

PRIESTS WORSE THAN PAGANS.

When Charon, the mythological ferryman of the Styx, conveyed the souls of the old Pagan Romans to Hades he received his pay in the form of a small coin, the obolus, which was placed in the mouth of every corpse before burial. It was his duty to ferry over the souls, and like an honest pagan he fulfilled his contract. But the priests of the Roman Catholic Church in our day, like Father Farrell, are worse pagans than Charon, for they receive money to deliver souls from purgatory, and they do not even try to fulfill the contract. They deceive the living by pretending that there is a place called purgatory and that they could deliver souls out of it if they were paid for the job, and they cheat the dead, as Farrell did in the case of this Tammany leader.

SHAMEFUL TRAFFIC IN MASSES.

The sale of indulgences by the monk Tetzel in the sixteenth century was a great scandal, but it was a harmless deception, like the sale of bread pills by itinerant quack doctors, compared to the traffic in masses that has always flourished in the Roman Church, and which is as shameless to-day as it ever was. It is not merely the ignorant and brutal priests who make merchandize of the blood of Christ by the traffic in masses, but those in high places are equally guilty of this blasphemy and crime.

The New York *Independent* of February 18, 1897, severely arraigns Dr. Conaty, the successor of Bishop Keane as rector of the Washington Catholic University, for promising masses to contributors to the funds of the university. In the first report that he issued (in January) Dr. Conaty said: "Two solemn masses, assisted by the whole university, are celebrated every year for our living benefactors. Many private masses are said for them every month by our faculty and students." From the highest to the lowest Romanism is corrupt.

CATHOLIC TEACHING—ECCLESIASTICAL AND SCRIPTURAL.

IN an address before a Roman Catholic Library Association, the speaker, after an arraignment of various things anti-Catholic, said in justification of his remarks: "Truth sounds harsh to those who have never learned how positive it is in itself, and how incompatible it is with compromise, expediency or deceit." This is a good conclusion were the premise sound. Is this for instance sound that is said (in the same address) of Protestants generally as contradistinguished from those who are not such: "Poor souls, they have no certainty themselves and are satisfied with straw instead of rich pastures. They are tossed about by every wind; no compass to guide them, no anchor nor harbor of safety."

The above address was delivered a number of years ago. Last month, however, at the annual banquet of the Alumni of St. John's College, Fordham, N. Y., there was delivered what was claimed to be "a notable discourse" upon "The Present Peril in College Education," by T. J. Campbell, S. J., the president of the college, which discourse is by no means lacking in what it claims on behalf of Roman Catholicism. The distinguishing word "Roman," be it said, was not used.

Following are the concluding sentences:

"Just as it is the Catholic intellect alone that can show the way through the gloom and perplexity of the great questions of the day and alone build solid the foundations of the State, so it is the Catholic intellect alone which can and will gather together all the researches that these diggers in the earth are making, will find their relations, co-ordinate them and tell their meaning to the world. The laborers can fetch material, but the master mind will build the pyramid and inscribe his own glory upon it. He alone will be known when they are long passed into oblivion. It is Catholic teaching alone that can elevate the human race from the degradation of ignorance and error and crown it with that glory which only the spiritual intellect can achieve in whatever pursuits the human race may choose to direct its energies and devote its time."

In the same line with the above was an article noticed in a copy of the Philadelphia *Catholic Standard and Times* received by me last year, entitled "Catholics are the Witnesses of Truth," and the explanatory sub-heading, "Protestants should seek more and more to understand this fact." "If they feel," says the text in trying to elucidate this understanding, "that such a gift as is here claimed by the Catholics were lodged with them—so divine and so grand—would they feel justified to cover and hide it? On the contrary, they would realize in conscience the obligation to proclaim it to the whole world. Many have been in fact the attempts to do this, but they have failed, the words formulating the claim having choked in their throats before they reached a clear utterance. . . . Here the Church [Roman Catholic] is not a sect, cut off from some pre-existed but still continuing Church, but is itself the original whole body, which was born of the Holy Ghost on the day of Pentecost," etc.

Now as I should not "feel justified to cover and hide" the truth, it will not be amiss to say that the copy of the Roman Catholic paper in which was the above contained my article upon the evils of theatre going, having been six weeks in the editor's hands, although a preceding contribution, equally as lengthy, by a strong endorser of the drama, had appeared within a single week of its writing. Further, my own piece had been

accompanied by an editorial speaking a strong word for the non-suppression of the drama (which it would not have to be a bad drama), to furnish tired humanity a little rest and surcease in an innocent way from the grim and grinding daily struggle for existence.

The paper just named, I judge, would look with the same leniency upon card playing for prizes. It announces "a progressive euchre, under the auspices of the Catholic Reading Circle Union of Philadelphia," to be held in the First Regiment armory, the proceeds to go to paying the debt of the Catholic Summer School of America at Plattsburg, N. Y. Archbishop Ryan's presence in honor of the event is also promised. But this progressive euchre business is no better than common gambling. Judges on the bench have declared it to be such, and people who would honor Christ have not been in the habit of honoring such events by their presence and support.

I have spoken of card playing and theatre going. What as to dancing? Well, I do not know of any religious denomination whose members are more given to this entertainment than are the Roman Catholics. How did it happen, after various Protestant bodies had recorded their dissent against charity balls, and against the righteousness of receiving the proceeds of such entertainments, that the latter ruling of the Third Plenary Council at Baltimore must be waited for to instruct Roman Catholics that the thing was wrong. And so, when the ministers of various Protestant denominations had united in a protest against the managers of a certain hospital accepting charity ball proceeds, how did it happen that the highest ecclesiastical representative of Romanism in Philadelphia was not prepared to take a like stand, the Plenary Council having as yet not spoken?

Has God indeed left Himself without a witness, that we cannot go to Him each day and each hour of the day, to know how to do and to walk acceptably in His sight, but the mind of priest, bishop, Pope or council must be waited for to point us the way wherein we should go? Who or which is to be congratulated, or, on the other hand, to be commiserated, as being "alone" in the apprehension of the mind of Truth and the way of daily duty? There *is* a Church Catholic; made up of the living members of the Body of Christ, defined by the Apostle Paul as "the general assembly and church of the first born, which are written in heaven." With this scriptural and spiritual understanding of the case, we may unite on the belief that "it is Catholic teaching alone that can elevate the human race from the degradation of ignorance and error."

J. W. L.

INTERDICTING A CATHOLIC CHURCH.

Our good brother, Rev. Dr. T. D. Malan, the evangelical pastor who is doing excellent work among the French and Italians in Philadelphia, has sent us the following circular issued by Archbishop Ryan and the Apostolic Delegate, Martinelli, interdicting a Catholic church which an Italian priest, Rev. Clemente Cardarelli, had established in Philadelphia:

MARTINELLI'S LETTER.

APOSTOLIC DELEGATION,
UNITED STATES OF AMERICA,
WASHINGTON, D. C., Jan. 26, 1897.

Your Grace:—I have learned that the Rev. Clemente Cardarelli still contiues to exercise the functions of the sacred ministry in your archdiocese. I have also learned that he has the impudence to endeavor to deceive the good and confiding Italians by asserting or insinuating that he is in good regular standing, and he calls on them in the name of religion to support him and attend the services he conducts. I regret exceed-

ingly this state of things, and I beg you at once to use every means in your power to disabuse the Italians of this error. The Rev. Cardarelli is, as you know, in this country and in your diocese without any ecclesiastical authority or recognition, and all of his ministry is unlawful and invalid. He is doing incalculable harm to his poor countrymen and the cause of religion. It is most important that you should take at once most stringent measures to stop this scandal, and I hope that you will act immediately and forcibly.

With sentiments of highest esteem and fraternal charity, I remain

Most faithfully yours in Xt.

† SEBASTIN,
Archbishop of Ephesus Ap. Del.

To Most Rev. P. J. Ryan, D. D.,
Archbishop of Philadelphia

ARCHBISHOP RYAN'S INTERDICT.

PHILADELPHIA, Jan. 28, 1897.

TO THE ITALIAN CATHOLICS OF PHILADELPHIA.

Dear Brethren in Christ :—What has been several times announced to you by our direction in the Church of St. Mary Magdelen de Pazzi in this city, we now directly and emphatically declare—namely, that the conventicle called the Church of the "Madonna del Carmine," or the "Chapel of Our Lady of Pompei" is not a Catholic chapel, and the Rev. Clemente Cardarelli, who has opened it, is not a Catholic priest of this diocese. These facts you now know, not only by our declaration, but also by that of His Excellency the Delegate Apostolic. We exhort, you, therefore, and even command you, not to attend the said conventicle, nor accept the ministrations of this priest. In a short time we hope to make ample provision for the constantly increasing numbers of Italian Catholics in this city. In the meantime, you, dear brethren, should be loyal to your present church, and to the Rector who has labored for so many years for you and your families.

Imparting to you from our heart our paternal blessing, We remain,

Yours faithfully in Christ,

† PATRICK JOHN RYAN,
Archbishop of Philadelphia.

Without entering into the merits of this case, where it seems the Italians prefer one priest to another in officiating at mass and giving absolution for sins, it must be said that Martinell is wrong in pronouncing the ministry of Rev. Cardarelli "invalid." It may be "unlawful" according to canon law, but it is not invalid. Every man who has been ordained a priest of the Roman Catholic Church can validly say mass when and where he pleases, if he has an altar stone, a mass book and a wafer and wine. Even the mass book is not necessary if he remembers the words of consecration. His church may be interdicted and he and his congregation excommunicated, but the "validity" of the mass offered by the priest is intact. His act may be called "sacrilege" in the same way that every priest who says mass in a state of mortal sin is guilty of sacrilege—and few, alas! are free from that sin, according to Father Ducey of St. Leo's Roman Catholic Church in this city, who has charged his brother priests with flagrant and habitual wickedness.

It is an axiom in the Roman Church that "Once a priest, always a priest," or as they say, "A priest forever after the order of Melchizedeck," (thus blasphemously usurping the priesthood of Christ, who, as St. Paul says (Heb. v), "Being made perfect, He became the author of eternal salvation unto all them that obey Him; called of God an High Priest after the order of Melchizedeck;" and every priest of Rome, good and bad, by virtue of his ordination can bring Christ down from above and manipulate Him validly on the altar during mass.

The Madonna of the Bottle!

BY REV. T. FENWICK, WOODBRIDGE, CAN.

Who would ever think of looking for the Virgin Mary in a bottle? Would not one be more likely to find there One who is—well, not a holy being and who does great mischief in the world by means of the bottle? But strange things often happen, and the following, which I translate from *L'Aurore* (Montreal), of Feb. 6, if true, is an instance thereof:

IN A BOTTLE IN PERPIGNAN, FRANCE.

An old woman, a potatoe merchant, who lives in a wretched place in Voltaine street, is at present drawing into her hovel the inhabitants of Perpignan. She maintains that the Virgin Mary appears to her in a bottle. This bottle, put under a glass dome, has been set on a stand and the poor old woman has placed over it a kind of chapel which she has adorned with shrubs and ribbons. It is full of Lourdes water (1), and by a queer freak the impurities in the water, in the course of settling, have left on the sides of the glass a kind of stony coating of a dark brown, which has a very faint resemblance to the grotto of Lourdes. In a cleft of this seeming grotto the good body believes that she sees the face of the Virgin appear to her. The old potatoewife is in hopes that in a fortnight the Virgin, of whom she sees at present only the face and rosary (2), will appear full size and come completely out of the grotto to work great miracles (3). In the mean time there is a constant throng of visitors in the good woman's dwelling. Many of them declare that they see the Madonna, and fall on their knees in prayer before the mysterious bottle.

NOTES BY THE TRANSLATOR.

(1) The other One than the Virgin to whom I have referred is too cunning to go into Lourdes water. That is holy water and, if all that is said is true, even a drop of it falling on him would scald him so fearfully that he would yell most lustily for pain.

(2) As prayers are offered to the Virgin Mary—yea, more than to Christ—by Romanists, she has no need of a rosary to enable her to count her prayers so as not to say too many or too little. What the yard stick is to cloth the rosary is to prayers.

(3) The Virgin Mary can be in only one place at a time. The fortnight aforementioned is now long past. But while she was on the bottle her address was, "The Virgin Mary in Mme. (or Mlle) —'s Bottle, Perpignan, France." Further, how could she be in a bottle full of Lourdes water? How could there be room there for both? These are questions which I must say that I am utterly unable to answer.

Rome's Bogus Conversions.

The following letter from an Episcopal minister appeared in the New York *Sun*, February 10, 1897:

"To the Editor of the *Sun*—Sir: Recently you re-printed a statement from the Boston *Pilot* to the effect that a movement toward the [Roman] Catholic Church has begun in England; that 15,000 people have been received in fifteen months; that most of these were Ritualists, and that some of the most notable of them went over after the Pope's condemnation of Anglican orders. Will you permit me to deny all this most emphatically. There has not even been the slightest hint or indication of any such movement. Rome's converts in the past four months have been just four, and in the whole fifteen months not even twenty-five conversions have been chronicled by the Roman papers, which never let even such a doubtful conversion as that of Gen. Sherman go by unclaimed. It is a long way from four, or even from twenty-five, to 15,000! Moreover, not one notable Ritualist has gone over to Rome in some years. I hope you will do us the justice to give space to thus correct the impression which the *Pilot* article gave.

"WM. WIRT MILLS.

"*Kennett Square, Pa., Feb. 6.*"

CONVERTS FROM ROME.

HERE is a batch of letters that will please our readers as they have delighted us. A subscriber in California writes as follows :

"Please find enclosed money order for two dollars, one to pay my subscription to THE CONVERTED CATHOLIC for 1897, and the other for your work, in which I am greatly interested.

"While Catholicism is very strong on this coast, yet they lose many. I know a Portugese family, consisting of father, mother and nine children, who were Roman Catholics until recently, but all have now joined the Methodist Church.

"Wishing you continued success, I am, Yours truly, T. B. H."

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Roman Catholics everywhere are falling away from the Pope's Church and drifting into infidelity. They can be saved if Christian people will make an effort to reach them, like the brother who writes the following from Buffalo, N.Y., and to whom we sent many copies of THE CONVERTED CATHOLIC :

DEAR SIR:—Will you please send me one or more copies of your magazine. They may be helpful to me in my mission work among the Roman Catholics. It is only a few years since I began my work here, and I now have over 40 converts from Rome. I myself am a converted Catholic. J. A.

***

From a town in Central New York comes the following :

"A German Roman Catholic family living here now attends the Presbyterian Church, and all the children go to the Sunday school of the same church. This is an item of news that I know you will be glad to hear. G. N. Z."

We thank our friend for sending us such good news. Nothing could please us more. We hope our friends everywhere will send us such items of news.

From a new subscriber in Idaho we received the following :

"Enclosed find one dollar, for which please send me THE CONVERTED CATHOLIC for one year. I like your work and magazine very much.

"It is now over thirty years since I left the Roman Church. I hope and pray you will have great success in your work, and will do all I can for your journal.

"Very respectfully, Mrs. A M.."

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From New Orleans, La., we received the following letter from an old and interested subscriber :

"I am a subscriber to your valuable magazine, and I find it most interesting. I have prayed for a paper like THE CONVERTED CATHOLIC. I was born a Roman Catholic in the State of Vermont in 1831, but when I was about fifteen years of age I heard a street preacher in Allegheny City, Pa., by the name of Joseph Barker, who afterwards became Mayor of Pittsburg, and I was converted.

"I am glad you are fighting for light, liberty and Protestantism. God bless you and yours, and I hope you will live many years to preach in behalf of truth and Protestantism.

"I had an uncle who was a priest, and I have a sister who is at present a Sister of Charity.

"Yours truly, H. McG."

***

From a subscriber in Missouri, Mrs. K. E. M., we received the following interesting news :

"I have just received a letter from an aunt in St. Louis, and she tells me of three Roman Catholic families who have left the Roman Church. The husband in one family is a Protestant. May his prayers be answered by the conversion of his wife and sons and his sons' wives."

FACTS AND FANCIES.

BY REV. F. WATRY, CLAYTON, CAL.

"The tyranny of the hierarchy over the priesthood is at an end," says the *Independent* in a recent editorial. This statement betrays a very imperfect acquaintance with the spirit and life of Roman Catholicism. It is judging things by appearances. That tyranny is a part and parcel of the system itself and is inseparable from it. Absolute submission, or the lash, is now and ever will remain the alternative for the priest.

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Such assertions as the above show us how easily one is misled and how apt he is to mislead others when he undertakes to judge about things that he does not, nay cannot, understand. I am every day more firmly convinced that it is impossible for one to understand the Roman system who has not lived its life.

Some years ago an ex-nun was lecturing on her experiences in the convent. On one occasion there was a priest in the audience. He sat quietly and listened patiently until he could endure it no longer. He arose and, in a voice trembling with suppressed indignation, declared that the whole lecture from first to last was a tissue of falsehoods, and denounced the speaker as a deceiver and a fraud. Such things, said he, as they had been told about might have occurred somewhere centuries ago, but could not happen in these days. When he had done the lady fixed her eyes upon him for a moment and then calmly and quietly asked him, "Sir, how long have you been a nun?"

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Wherever and whenever man undertakes to rule over his fellow-men, claiming a divine right to do so, independent of the will or wish of the governed, he invariably turns out a tyrant. There may be a solitary exception here and there, but that only confirms the rule. The Roman Catholic bishops are, generally speaking, as good and kind and generous as other men. But the system that has made them "lords over God's heritage" has made them "tyrants at will." Of course they quote Scripture as a warrant for the exercise of their "power." So did the devil when he wanted our Lord to fall down and wor ship him.

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A prominent minister of the Gospel recently preached the baccalaureate sermon to the students of the Normal School at Los Angeles, Cal. This was on a Sunday and in a Protestant church, where seats had been reserved for the graduates and their teachers. The speaker put our Lord and Saviour Jesus Christ before his hearers as their first great Model and Example. No sooner had Bishop Montgomery, of that city, heard of it than he rushed into print with a protest. Said he: "It seems to me that this sort of thing has gone on about long enough. Time and time again our daily papers have informed us that at the closing exercises of our schools the ministers of some religious denomination addressed the classes."

Poor Montgomery! The dog-in-the-manger business is not a very dignified position to get into, especially for a bishop. But the beauty of the thing is that while he thus puts the undefinable bigotry of himself and his class on exhibition in Los Angeles a priest at San Francisco seriously tells the people that the Roman Church is the author and preserver of religious liberty.

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Said a defender of Rome a short time ago: "While the Roman Catholic Church had supreme power there was no such thing as a despot known in Christendom." Rev. Dr. Coyle of Oakland, Cal., took notice of this wild and reckless statement and said in a lecture: "If the conduct of Alexander III. was

not despotism, what was it? The fact that Rome swallowed up all despotisms in herself did not rid the world of the tyrant's heel, but only made it heavier. I refer to this because that foot on the neck of the German Emperor was typical. It stood for spirit. It was Papal doctrine made flesh. It was Popish authority at its highest and proclaimed the subordination of Caesar to Peter; of the State to the Church; of the civil power to the Papacy."

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It is passing strange that our Roman Catholic friends should take so much pains to make us believe that the Roman Church is an advocate and a defender of religious liberty. If that were true, how is it then that in Roman Catholic countries, like Ecuador, for example, every other form of religious worship is to this day prohibited under severe penalties? Moreover, if Protestant Christianity is what they call it, "a damnable heresy," is it not a crime for them to permit it to flourish wherever and whenever they can prevent it? Rome can never be a friend of religious liberty so long as she is true to her own teaching.

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"There," some one will say, "you are always referring to the Catholic Church in other countries, and not as she is among us." Indeed, and everybody knows why! The true character of a person can be known only when he enjoys the fullest freedom. It is so with an institution or a church. The thoughts and interests of her heart cannot be known by observing the doings of the Roman Church in our own land at this time and under present circumstances. She has too much of the wisdom of the serpent to declaim against religious liberty in this country. Not so where she is at home.

We hope our readers will renew their subscriptions to THE CONVERTED CATHOLIC for this year as soon as possible.

Defence of the Old Testament.

BY REV W. H. P. FAUNCE, D. D.

While Dr. Lymann Abbott, pastor of Plymouth Church, Brooklyn, and editor of the *Outlook*, and other "new theologians" sit in judgment upon the Word of God and, in part, reject the supernatural in its composition and deny its inspiration, it is refreshing to find a good pastor and a learned scholar like Dr. W. H. P. Faunce, of the Fifth Avenue Baptist Church, this city, whose congregation is generally accounted the most fashionable and wealthy in the Baptist denomination, walking in the old paths and standing by the integrity and truth of the Scriptures, the Good Book that has been a blessing to the human race greater than anything that has been placed in the hands of man.

In an address on the subject of "The Old Testament in Modern Life" delivered to the city missionaries and students of the Training School for Christian Workers in this city, February 9, 1897, Dr. Faunce said, as reported in the New York *Tribune* of February 10:

"Is the Old Testament out of date? That is a question often answered in the affirmative. Many men have said that the Old Testament was so full of perplexities that it really hinders Christianity more than it helps it. Kant has said that no very high place could be assigned in the history of religious thought to a literature which ignores the future life, and certainly the Old Testament very nearly ignores the life to come. Prof. Goldwin Smith called the Old Testament a millstone around the neck of Christianity, and said that the simple religion of Jesus should be disincumbered of it. Many of us have been troubled over the Old Testament, with its wars, its cruelties, slavery, polygamy, its astonishing narratives and its plethora of the supernatural.

"Yet this Old Testament is the Bible

of Jesus. It is true He criticised it frankly, abolished some of its precepts and suppressed others by His own, but He nourished His spiritual life upon the Old Testament. He quoted from it constantly in His teachings, and used it in His work in advancing the spiritual life of the people. It is significant also that He found therein nourishment for His spiritual life. A great deal too much has been made of the questions arising out of the higher criticism. Too much has been said about authorship and the time of putting the Old Testament together, as if these were the supreme questions. We have a right to study these questions, but the supreme object we have to learn is that 'whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have life.'"

CASUAL REFLECTIONS.

Christ Taught no Dogmas.

BY A NEW YORK CHRISTIAN BUSINESS MAN.

The Primitive Church was simple in the extreme—a fisherman's boat for a pulpit sufficed. The creed, "Follow Me," embraced all.

Rites and ceremonies are of Pagan origin, and the adoption of them by a branch of the Christian Church about the fifth century gave rise to what is now known as the Romish Church.

The Roman Catholic Church is a purely human institution, embracing idolatry, sales of indulgences and priestly devices. The really *sole* purpose of the Church is to enrich itself and gain in temporal power. Can such a Church be approved by God?

The Eucharist, or "Real Presence," was not introduced till the ninth century—the wafer following later; and though the idea was rebelled against at first, even in that gross age, as it gave immense power to the Pope and his priests, it finally received Papal sanction under Innocent III. in the thirteenth century, and *belief* in the doctrine was commanded as necessary to salvation. We are told in the New Testament that Christ simply "took the *bread* and the *wine* and *blessed* THEM and gave to His disciples." He claimed to perform no miracle, neither took He of His flesh and blood (and if He *had* it is doubtful that His disciples would have partaken), and the idea is revolting and contrary to our conception of Christ's sense of refinement that He would expect them to do so. Such an example would almost seem to justify *Cannibalism*, and the *necessity* of doing so, is not apparent; hence the claim of the Catholic Church to do as He had done, and be able to perform a miracle, savors of blasphemy and is rank deception.

The power of the Church is attained by arousing the credulity and working on the fears of its adherents, and hence the desirability of keeping them in ignorance, which it ever seeks to do, except along the line of its fanatical teachings. As the light of intelligence dawns on them this power diminishes and many hundreds and thousands leave the Church yearly.

Melancthon in his replies to Dr. Eck, the Papal champion, said, we ought not to explain the Holy Scriptures by the fathers, but the fathers by the Holy Scriptures. If this is done Catholicism would soon pass from the face of the earth.

Martin Luther's Sayings.

"I read very much in my Bible when I was a monk, during my youth; but this availed me nothing: I simply looked upon Christ as another Moses. We have now, however, found the dear Saviour again; let us return thanks, and hold fast by Him, suffering on His behalf all that it behoves us to endure."

IMPERIAL AND MODERN ROME.

BY JOHN BORLAND FINLAY, PH. D., LL. D., D. C. L., NEW YORK.

THE city of Rome in the age of the Emperor Hadrian, A. D. 131, had a circumference of over fifty miles, and a population supposed to be

by Gibbon	1,200,000
" Dr. Loudon of Paris	8,000,000
" the French Academy	500,000
" Jacob's History of Precious Metals	1,200,000
" Brottius Notes on Tacitus	1,200,000
" Nibby's Roman Antiqua	2,000,000
" Chataubniand	3,000,000
" Justus Lipsius and Mengotte	4,000,000
" Isaac Vossius	14,000,000
" Rolefinchius along the banks of both sides of the Tiber, above and below the city, to the sea at Ostia, about	27,000,000

At that time the city extended beyond its walls, right and left, North and South, and contained ornaments, wealth and embellishments, of every known variety, diversity and character, taken from every nation which had been conquered by the Romans, together with innumerable captives as slaves. In addition thereto there were in and around the city—

700 Temples and Altars.

3 Senacula.

21 Basilicae.

15 Nymphiae—great halls for marriage services.

2,077 Domes—splendid palaces, and vast numbers of private houses, called Insulae, separated from others.

145 Public Offices.

2 Large Hospitals.

22 Immense Porticoes, where the people could walk to avoid rain or sunshine.

29 Public Libraries.

5 Colleges.

254 Mills for grinding corn.

327 Granaries.

39 Colosses of brass.

51 Colosses of marble.

11 Colossal Statues adorned the Capitol.

19 Colossal Statues of gold.

30 Colossal Statues of silver.

6 Large Obelisks.

42 Smaller Obelisks, with numerous Pyramids.

32 Sacred Groves.

14 Aqueducts to supply the city with water.

105 Fountains.

1,352 Lakes or Artificial Pools brought from springs.

17 Forums—great squares.

117 Public Baths, among which were those of Titus, Caracalla, Domitian, Novatus, etc. The baths of Caracalla had marble seats for 1,600 persons, while those of Domitian had similar seats for 3,200.

909 Private Baths.

5 Theatres.

2 Amphitheatres, of which the Colosseum had seats for 87,500, and standing room for 21,000 more, making room for 108,500, who could see distinctly all the games, amusements, etc.

The Colosseum was built on the site of the Golden House of Nero, and was built by the captive Jews who were brought to Rome by Titus after the destruction of Jerusalem. It was 615 feet in length, and 510 in breadth, in an oval shape.

7 Circuses, of which the Circus Maximus could accomodate easily 386,000 spectators.

There were *ten persecutions* of the Christians by the Roman Empire :

1. The first occurred in A. D. 64, under Nero, during which Paul and many of his followers were put to death. Some were crucified, others torn by wild beasts, others covered with cere-cloth besmeared with pitch and lighted up to illuminate the imperial gardens where the Church of St. Peter's now stands.

2. The second began under Domitian in A. D. 93, and continued for three

years, during which 40,000 perished.

3. The third occurred under Trajan in A. D. 200, who ordered that no Christian should be sought out, but that if otherwise discovered they should be put to death as bad citizens.

4 The fourth commenced in A.D. 131, under Hadrian, and continued from A. D. 136 to 155 under Antoninus Pius, and again from A. D. 167 to 180 under Marcus, during which the most unmitigated violence was perpetrated in both the cities and rural districts on all who bore the name of Christian.

5. The fifth extended from A. D. 197 to 211 under Septimius Severus.

6. The sixth was executed in A. D. 236 under Maximian.

7. The seventh commenced in A. D. 249, and continued for two years under Decius, during which all governors of the provinces were ordered to exterminate every Christian found therein.

8. The eighth continued from A. D. 257 to 260 under Valerian.

9. The ninth began in A. D. 274, and continued for two years under Aurelian.

10. The tenth commenced in A. D. 303, and continued until 313 under Diocletian and Galerius, which was the most diabolical of all its predecessors, during which all Christians were deprived of their civil rights—churches were demolished, Bibles burnt and death by torture inflicted mercilessly upon all who professed the name and religion of Christ.

Such was the unmitigated violence and cruelty inflicted by the last persecution that humanity stands aghast at its recital.

Christians were scourged to death, had their flesh torn off with pincers, were cast to lions and tigers, were burned, beheaded, crucified, thrown into the sea, torn to pieces by distorted boughs of trees, roasted at a gentle fire, or by holes made on purpose had melted lead poured into their bowels. It is estimated by Godeau that in one month over 17,000 martyrs were thus destroyed; that in Egypt during the ten years of this persecution over 144,000 were put to death, and 700,000 died from the fatigues of banishment, sufferings in the public works to which they were condemned, and other excruciating punishments.

Furthermore, it is a matter of veritable calculation that from the year A. D. 64, in the time of Nero, to the year 312, three millions of Christians lost their lives by the unmitigated savagery of those ten persecutions.

On the death of Constantius Chlorus at Eboracum (now called York), in England, his son Constantine became his successor as Caesar of Spain, Gaul and Britain. His mother, Helena, a native of Britain, was a Christian. In addition to her influence he had sagacity enough to observe the declining and deteriorating tendency of paganism, with its varied modes of worship and antagonizing divisions under its 30,000 gods and goddesses which were then worshipped by the different sects of gentiles throughout the Roman Empire, as well as to see the almost supernatural growth of a religious system whose followers had recently been so grossly persecuted, but who formed nearly one-half of the population of the empire, whose teachers numbered over 1,000 in the Eastern, and upwards of 800 in the Western parts thereof, with numerous hosts of assistants, to conclude that such a religion must inevitably become predominant; and hence in A. D. 313, in conjunction with Licinius, the Caesar of Italy, the famous decree for the suppression of religious persecution in their dominions was issued at Milan.

Having subsequently become sole emperor, Constantine in A. D. 321 decreed that on the day called Sunday all secular labor shall cease throughout his dominions, and in A. D. 324 proclaimed

Christianity to be the religion of the entire empire.

In A. D. 325 he convened the Council of Nice and presided over its deliberations; and in A. D. 330 dedicated the ancient, but restored, city of Byzantium to Christ under the name of New Rome, which, in honor of his imperial name and fame, was subsequently, by common consent, known as Constantinople. In A.D. 337 he was baptized on his deathbed. Thus an unbaptized emperor presided over the first General Council of the Christian Church, and paganism received its death blow while Christianity became the religion of the empire. The empire had now reached the zenith of its glory and the greatest extent of its magnificence. Rome began to decline and to be divested of its former grandeur, and both city and empire began to undergo corresponding deteriorating changes.

Various causes led to produce such results—among which may be mentioned, the growing power and irruptions of the Oriental hostile savage tribes on the frontiers of the empire; the withdrawal of the imperial household from Rome to Asia Minor and the Dardanelles; the division of the empire into the Eastern and Western, or the Greek and Western empires; the burning of Rome by the Alans and Vandals in A. D. 410, and the indiscriminate slaughter of its people; the subsequent sacking of Rome in A. D. 452 by Geneseric, and the enslavement of its inhabitants; the overthrow of the Western empire, and removal of the Roman people by Odoacer in A. D. 476; the further capture and removal of the remnants of the people by Totila in A. D. 546; the disappearance of the old city from its seven hills and the building of a new city on the ancient Campus Martius by the returning fugitives; the feuds between the Lombards of the North and the Greeks of the South of Italy; the military contests between the denizens of Venice, Genoa and Pisa for commercial supremacy of the Mediterranean; the rising power and creation of the Roman Pontiffs as temporal sovereigns; the invasion and capture of Asia Minor, Armenia, Syria, Palestine and Egypt by the Arabs and Moslems; the conquest of Italy by Pepin of France in A. D. 756, and the coronation of Charlemagne as emperor of the West in A. D. 800; the subsequent division of Italy into weak independent States, which were continually at war with each other; the capture of Greece, and subsequently of Constantinople, in A. D. 1453, and the overthrow of the Greek Empire—all of which combined to subvert and disintegrate the ancient imperial dominions and diminish the former grandeur of the Roman Capitol.

A new race composed of Alans and Huns, Vandals and Goths, Germans and Franks, Spanish and French, Austrians and Lombards, took possession of Italy, whose manners of life, modes of thought, passions, desires, ambitions, aims, objects and influences, all antagonistic to each other, seemed rather to retard than to promote their union and the prosperity of that country. Time passed. The people awoke. Revolutions overthrew one by one the different petty dynasties. Union became the watchword. The entire peninsula and adjoining islands became consolidated, and the Kingdom of Italy, with the city of Rome as its Capitol, came forth full fledged as the result twenty-six years ago. All hail! United Italy! May thy future surpass the greatness and grandeur of the palmiest of thy imperial ancestor, and the triumphs of thy Caesars!

The present monarch of Italy is Umberto I., who was born on the 14th of March, 1844, and is the son of King Victor Emanuel, who captured the city of Rome in 1870, and died on the 9th of January, 1878, leaving an unsurpassed record of gallant bravery, patriotism,

love and devotion for his Kingdom. During his brief reign he made many valuable improvements throughout the city, which his son has in an eminent manner continued to develop. His queen is Margaretta, born November 20, 1851, only daughter of the late Prince Ferdinando of Savoy, Duke of Genoa. The Sovereign of Italy is said to be descended from one Berthold, a German count who in the eleventh century established himself on the Western slope of the Alps, between Mont Blanc and Lake Leman. Shortly afterwards the Prince of Savoy acquired the countries of Turin and Susa. In 1416 the Counts of Savoy adopted the titles of Dukes; in 1418 they acquired the Principality of Piedmont, and in 1713 obtained and became kings of Sicily. In 1720 they exchanged Sicily for the Island of Sardinia, to which their royal title became attached. In 1815 the territory, including and surrounding the city of Genoa, was annexed. By the peace of Zurich, November 10, 1859, King Victor Emanuel obtained Lombardy, except Mantua, part of the Papal States and the Duchies of Parma and Modena. On the 11th of March, 1860, Parma, Modena, the Romagna and Tuscany by plebiscite were annexed to his dominions.

On the 21st of October following, Sicily and Naples, including Benevento and Pontecorvo, part of the Papal States, and on the 4th of November Marche and Umbria, were also annexed.

The first Italian Parliament assembled in February, 1861, and declared Victor Emanuel, on the 17th of March following, King of Italy. The remainder of Lombardy and Venice were added in 1866, while the whole of the remaining Papal States and the city of Rome were captured by the royal troops on the 20th of September, 1870, and on the 2d of October, by a plebiscite, the whole were annexed to the Kingdom of Italy.

Thus Italy is once more united into one kingdom. It is about 700 miles in length and 350 in breadth on the Northern part, and about 150 in breadth in the Southern. It contains about 114,410 square miles, or 73,222,400 acres, and a population of over 30,724,897; an average of 227.67-110 to the square mile.

The rise of the Roman Pontificate as an avowed temporal sovereignity dated from the year 755, when Pepin, King of the Franks, gave to Pope Stefano III. the Exarchate of Pentapolis, or Romagna, conquered from the Lombards, to which Charlemagne added part of Tuscany and Sabinia. Three centuries later, or rather, in the year 1860, the first Duke of Apulia and Calabria held the same as a fief of the Roman See; while in 1077 the Countess Matilda of Este placed her territory at the disposal of the Pope. Previously, between 590 and 604, Rome and the Duchy thereof had come under the supervision of Gregory the Great. In 1860 the States of Church comprised an area of 1,600 square miles, with a population of 3,125,000 souls; but thenceforth they were reduced to 5,000 square miles and 692,000 souls until 1870, when they were absorbed into the Kingdom of Italy.

By the "Statuto fondimentale del Regno" it was enacted *inter al* that the "Catholic, apostolic, and Roman religion is the sole religion of the State." By the terms of the royal decree of October 9, 1870, it was declared that Rome and the Roman provinces shall constitute an integral part of the Kingdom of Italy. By another law enacted on the 13th of May, 1871, there was guaranteed to the Pope and his successors for ever, besides possession of the Vatican and Lateran palaces and the Villa of Castel Gandoffo, an annual income of 3,225,000 lirae, or about $645,000.

Thus comfortably provided, the Pontiff has few reasons for complaints in any manner.

THE POPE'S RELIGIOUS INNOVATIONS.

NOT FOUND IN THE NEW TESTAMENT.

A. D. 123—Water was ordered to be mixed with wine at the Lord's Supper.

A. D. 135—Sixtus called the Lord's table "the Altar."

A. D. 142—Festival of Lent appointed.

A. D. 153—Consecration of Churches instituted.

A. D. 169—Tonsure of priests.

A. D. 190—Festivals of Pentecost and Christmas appointed. Eight orders first introduced of clergymen—1, Ostiarius; 2, Lector; 3, Exorcista; 4, Acolythus; 5, Sub-deacon; 6, Deacon; 7, Presbyter; 8, Bishop.

A. D. 308—15 persons were appointed to baptize the dying and bury the dead, who were afterwards known as Cardinals.

A. D. 320—Wax candles lighted in churches.

A. D. 366—Bloody contest between two bishops in one of the Roman churches whereby 137 persons were killed.

A. D. 394—Mass first adopted.

A. D. 433—Palm Sunday and Ash Wednesday instituted.

A. D. 527—Extreme Unction instituted.

A. D. 606—The Greek usurping Emperor created the Pope Universal Bishop and Head of the Church.

A. D. 607—The Pope erects a monument in the Forum to commemorate the event, and dedicates the ancient "Pantheon" to the "Virgin Mary and all the Saints," and the first of November as "All Saints' Day."

A. D. 700—Image Worship was first advocated.

A. D. 854—A woman under the name of Joan said to be a Pope.

A. D. 968—First bell baptized.

A. D. 1209—Kneeling at prayer and at the Communion first introduced.

A. D. 1415—Transubstantiation and Auricular Confession adopted.

A. D. 1350—Indulgences introduced.

A. D. 1415—Cup taken from the laity.

A. D. 1439—Immaculate Conception of the Virgin announced.

A. D.—1482—Purgatory decreed.

A. D. 1545—Council of Trent met and was concluded in the year

. D. 1563.

A. D. 1564—Creed of Pope Pius IV. issued.

A. D. 1175—Pope Clement decreed Chinese ceremonies to be introduced into Christian worship.

A. D. 1854—The Immaculate Conception of the Virgin Mary was added to the Creed of Pope Pius IV.

A. D. 1870—The Pope declared to be infallible when defining religion and morals.

Holy water, the sign of the Cross, the clerical robes, surplice, stole, tunic, and other adaptations were all used by the heathen priests in their temples, and were gradually adopted by the Roman clergy to attract the heathen to their churches.

Thus the full creed of the Roman Catholic Church only dates from the year 1870, when its last Article of Faith was adopted by the Vatican Council, which makes that Church the most modern of ecclesiastical bodies.

A Joke on Roman Catholics.

No sane person believes that by the prayers of Bishop Neumann, hearing was restored to the nun (referred to elsewhere in this issue, p. 67) for the purpose of teaching during school hours, to save the expense of another teacher, and that after the lessons in school she became deaf again. The New York *Independent* laughs at the joke, though it is no joke for the Roman Catholic people who will be ordered by the Pope to pray to "Saint" Neumann when he is canonized on the strength of this "miracle."

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

XII.

TRAMP PRIESTS IN THE GREAT WEST. HOW PRIESTS IN GOOD STANDING RECEIVE THE TRAMP PRIESTS.

SOME years ago duty found us at Alton, Ill, attending a Retreat of the clergy at the cathedral. It was in the month of July, the church was close and warm, causing such a feeling of drowsiness which, together with the monotonous delivery of the preacher, composed one to sleep, so that only by great effort wakefulness could be maintained. A young clergyman did fall asleep, and in his sleep spoke some words aloud, causing a momentary excitement. No one understood what he said; he himself was unconscious until aroused by one who sat near him. No lay person was in the church; only priests were permitted to be present. Yet for talking in his sleep this young man was publicly suspended by the bishop. Next morning the bishop, sitting in *pontificalibus* in front of the altar, demanded from the young priest how long he had been ordained. "About six months," replied the priest. The bishop said, "I intended to cut you off from the diocese for your behavior yesterday in church; but, at the intercession of the Vicar-General and some of the most prominent priests of my diocese, I shall only suspend you for six months." Now, to our positive knowledge, all that was laid to that young man's charge was just what we have stated; and we believed then, as we do yet believe, that the bishop suspended him just to show off before the Jesuit father who gave the retreat and to intimidate the other priests. This bishop, too, is considered the paragon of bishops! Indeed, he is one of the best of the class of bishops with which the American Church has unfortunately been burdened these late years.

In Norfolk, Va., the pastor had a poor priest arrested and sent to State's prison for forgery. It seems that a suspended priest on his tramps struck Norfolk and being, of course, destitute of means and money, he applied to some Catholics for assistance. They informed him that they would gladly help him, but that their pastor had frequently threatened them with all the anathemas of the Church if they dared to give money to any one without his written permission. The unfortunate man went to see the pastor, but not finding him at home, and his want still pressing, he foolishly went to work and wrote a permit to beg, signing the pastor's name thereto. The good pastor who, by the way, owns blocks of houses in that city, and knows not what hunger or poverty is, could see this act of his fellow priest in no other light than that of most heinous forgery. He did not send for the poor fellow and give him a good dinner and some money and send him on his way rejoicing—oh, no, that would be charitable, but not business like; so he sent for a policeman, who put handcuffs on the anointed hands and dragged to prison one consecrated and ordained to God's fearful service, even as the pastor himself had been ordained and consecrated a priest forever! The pastor went further; he went into court at the appointed time and swore away the freedom of his fellow priest, and all because he dared to ask for bread in his parish! And he presumed to stand and offer sacrifice on the altar to the all-seeing God, not fearing to hear, "where is thy brother, what hast thou done with him?"

On a cold winter's night a priest knocked at the door of a house in Tole-

do, Ohio, in which dwelt the former administrator of a diocese. Trembling with cold, for he was but scantly clothed, the poor priest begged for a night's lodging or means to procure it. The very reverend gentleman no sooner learned that he was a suspended priest than he bade him begone, and actually shoved him off the steps, slamming the door in his face. The poor fellow walked down the street, and seeing lights in a public building, which proved to be a variety theatre, he entered to shelter himself from the outside storm. As it was nearly closing time no hindrance was placed to his entering. The proprietor sat near the door, and noticing something peculiar in the appearance of the new comer fell into conversation with him, which resulted in his engagement as an actor, and now he who had formerly sung canticles of praise to the Most High in his church delights the multitude with vulgar acting and comic songs in a low variety theatre! Would it not have been different if the very reverend gentleman had provided him with shelter that night and thereby prevented his falling under this temptation —who knows?

In Louisville, Ky., a tramp priest was sneeringly told by the priest of the parish to go to the poor-house, as he would not give him one cent nor a crumb of bread. This same priest wrapt himself up in his mantle of sanctity and self esteem and was soon after seen enjoying himself, in a fine carriage, taking a drive about the city to the edification of the wealthy, while the people humbly lifted their hats as the great and good man passed. And the poor Levite stood on the other side of the way gazing after the grand equipage. This poor priest, after seeking assistance in vain from other priests of that city, walked out to the Trappist monastery at Gethsemane, but the Rt. Rev. Abbot scarcely gave him time to tell his story when he informed him that he could not remain there, not even one day unless he paid for his board There were ten or twelve suspended priests there then, and among them they made up a few dollars and gave them to the poor man. From Gethsemane he went to St. Mary's College near there, but was again repulsed. In despair he returned to the city and is now bartender in a saloon there!

In Columbus, Ohio, a priest mocked and ridiculed the poverty of a poor priest who came there one evening to see the bishop. He even called in other priests and students to aid him in this unfeeling work. One of the priests, however, was too much of a gentleman to take part or pleasure in this uncharitable treatment of the unfortunate man. He quietly reprimanded them, and taking the tramp priest with him procured for him a temporary lodging. It is unfeeling in any one to laugh and mock at misery, but how scandalous must it appear in priests to jeer and scorn the miseries of their unfortunate brother priest.

A tramp priest fell and cut his face on the icy sidewalk in New York City; a policeman took him to St. Vincent's Hospital, and long before his wounds were healed, in the midst of a stormy winter, the Sister Superior told him to go, because she had orders not to receive nor keep any suspended priests. The hospital, be it known, is supported by the city, and any one who meets with an accident in that precinct has a right to be cared for there.

It would fill a large volume indeed to give merely a short statement of the numerous cases of tramp priests who struggle for a bite to eat in New York City; we are acquainted with many of them; some are employed as reporters for the newspapers, some are agents for books, some are street car conductors and drivers, some are bartenders, some own and keep saloons, some are married to women who support them, some are

clerks—in a word, they are to be found in nearly every kind of the lower avocations, but by far the majority there and in other large cities are bummers.

With one and all it is the same story —a bishop's tyranny, suspension and dismissal without a hearing or investigation, no place provided for their retirement, no attempt made to save them from eternal destruction. Roofless, penniless, friendless, hopeless, they merge into the great throng of miserable outcasts, loafers, drunkards and thieves, and even those who strive hard not to be of these are compelled by dire necessity to make their abode among them, until little by little they too are irreclaimably lost and are one day carried from the morgue to Potter's Field to rest at last until that great day when they will rise in judgment against their bishops.

Behold and consider these things, ye parents who have boys in college preparing for the priesthood. Verify our statements for yourselves; we have told you where to find any number of these miserable priests, for priests they are and must ever remain. Inquire from the keepers of the prisons. Go to charitable Protestant institutions, to the inebriate asylums, go to Ward's Island, to Blackwell's Island, and in every one of these places you will find tramp priests; and after seeing them if you do not determine to save your boys from the same fate, there must be but little of a parent's feeling in your bosom.

With what cool impudence do our bishops issue circulars to the faithful telling them of the great want of more priests, beseeching them in the name of everything holy to induce their children to become priests, while thousands of priests are tramping the country, the objects of charity and cruelty, and the disgrace of the Christian religion! The bishops assembled in the great humbug Council of Baltimore issued a circular addressed to Catholic parents wherein they bewailed the sad want of vocations to the priesthood, and blaming parents for choosing secular pursuits for their children rather than the sacerdotal profession. In another place we show by the bishop's own hand writing that there are too many priests. We beg of parents to do all in their power to prevent their children from entering the priesthood, in which they are likely to be lost, soul and body, while the present system of discipline exists.

What a life must the young man lead who studies for holy orders; starvation, dirt and misery in the college, with the prospect of a tramp's life afterwards! We say starvation advisedly, and the very smell of the victuals as it penetrates every nook and corner of the college a few hours before each meal fills the poor boys with loathing and disgust. Dirt abounds in everything, on everything, everywhere. The quantity of food is stinted; it is measured out to them, and bad as it is they do not receive enough to appease their hunger; and this too in colleges conducted by rich religious corporations, where parents are compelled to pay a good round sum for the support of their boys. To make the condition worse the boys often get a glimpse at the table set for the monks themselves, and one may often hear them wishing that they were the monks just for one or two dinners. Then the boys are ill-treated; every puppy wearing the habit of the Community assumes to be their master, and takes on airs accordingly. The parents are systematically robbed; books are sold in the college at twice their real price; there are extras for almost everything; there are clubs and societies for play and prayer, and for these you must pay extra. If there be a tailor or a cobbler attached to the order the boys must get their clothes and boots made and repaired by him at an extra price. The dear good Jesuits or Friars spare not in their charges; the greater

your bill so much the more doth it appear they spared no pains in your boy's education. But you stand it bravely, longing for the day that will send your boy home a clergyman. But vainly do you imagine that then he and you will be happy and that no more trouble nor sorrow will visit you. Your boy's days of trial and sore trouble now begin. He never was a slave till after his ordination; one man now has him in his sole power, a man who is responsible to no one, and who can do as he pleases with him. He *must* please that man, whether it is by complying with what he knows to be his duty or doing what is directly opposed to his conscience. Young man, you are now the bishop's property, and *please him you must.* Beware of the day you fail; out you shall go to tramp, as sure as ever you were sure of anything. The bishop is both the master and an irresponsible tyrant. Fathers and mothers will you save your child? Do not say that your boy will never fail, that you know well that he will be sure to succeed. Do not deceive yourselves; indeed he might in all likelihood succeed if he were governed by any form of law by which he might learn and know and maintain his rights. But remember *there is no law but the bishop's word*, and that is changeable, for the bishop is human and does not yet claim infallibility. How will you like to see your boy obliged to humor the whims of some ill-natured man or be forced to submit to the abuse of some proud upstart, his inferior in every thing but the episcopal office.

(TO BE CONTINUED.)

Warning to Liberal Catholics.

BY JOHN PAUL.

You detest Cahenslyism; you antagonize Ultramontanism; you take an honest pride in the grandeur and glory of the United States; your righteous anger is ready to be launched upon the heads of those unpatriotic bigots who would destroy our system of public schools. You are perhaps willing that the church should be reformed to the extent of securing the right of priests to contract "honorable marriage," and that the tyranny of bishops and archbishops should be abated and that other grievances should be redressed. A multitude of American Protestant Christians are devoutly thankful that you have been brought so far on the highway which leads to the Lord Jesus.

But we warn you that if you walk *no further* on that road you will remain slaves to the Roman hierarchy, and in the coming crisis of the contention of Rome with American liberty of conscience you will be forced to act the part of traitors to the land you love. Yes, you will, although ready to say with Hazael to Elisha, "But what, is thy servant a dog, that he should do this great thing?" If a priest, as long as the oath of unqualified submission to the Pope binds your conscience, the yoke is unbroken and you must do Rome's bidding; if a layman, as long as you do not perceive that Mariolatry, confession to priests, and the actual *bodily* presence of Christ in the mass are monstrous and death-dealing exaggerations or perversions of Bible truth, your souls are robbed of the pure Gospel of Jesus Christ; and so long do you fail to perceive that your reformation within the fold of the Papal Church is due to the fact that you live in a *Protestant* country, and not in a land *dominated by the Pope of Rome*, and that if the United States passed under the control of the Papacy your liberalism would be crushed and vanish.

Cease halting between two opinions. Cease resting upon the imaginary intercessions of the Virgin and saints. Rest at once solely upon the merits and prayers of Jesus Christ, your substitute; your sins laid on Christ, and all your guilt cancelled. "Believe on the Lord Jesus Christ and thou shalt be saved."

WILLIAM J. EGGE, SR., OF ALLENTOWN, PENNSYLVANIA.

SEVERAL years ago, when the office of THE CONVERTED CATHOLIC was in the Bible House, a gentleman from Allentown, Pennsylvania, called one day to see the Editor. He was a friend of the cause which the magazine advocates and a subscriber who every year had sent a large list of subscriptions. After a pleasant hour's interview the gentleman, Mr. W. J. Egge, Sr., whose benevolent face appears here, said it was time for him to return home. We inquired whether he had transacted his business for the day.

WILLIAM J. EGGE, SENIOR.

"I had no business in the city," said he.

"Oh, then, you only came in to see the wonderful sights of the big town?"

"No," said he "I did not come to see the sights."

It was not an easy matter to frame the next question, but we put it in this way:

"Well, if you did not come to see the city and had no business to transact"—and there we paused. For a minute or so there was an embarrassing silence. We began the question again, but could not finish it.

"I see," said our friend, with a mer-

ry laugh, "you want to know what brought me to the city from my home in Allentown, and your politeness prevented you from asking the question. Well, I came in to see you; nothing more. I come of good old Pennsylvania German stock, and I wished to see the man who is doing such a noble work in the Protestant cause for which my fathers fought and bled; and now that I have seen you and talked with you I return home, more convinced than I was even by your writings that the Lord our God is blessing your labors."

Modesty forbids us to repeat what else our good friend said. But the interview was prolonged and we passed a very happy day in sweet communion with this beloved brother.

A year later we accepted an invitation to visit Mr. Egge in Allentown and preach in the churches there. It was a week never to be forgotten. Churches of all denominations were thrown open to us, and the meetings were largely attended. The Sunday morning service in the Evangelical Church was the first experience we had of the fervor of devotion, the glorious singing and the frequent ejaculations of the Evangelical Association brethren. It was inspiring to hear "Halleluiah" and "Glory to God" from all parts of the church as the sermon proceeded. The evening service was held in the Evangelical Lutheran Church, when there were many Roman Catholics present. One of the former pastors of the Roman Catholic Church of Allentown, Rev. James J. Fitzmaurice, was a relative of ours, who was highly respected by all citizens, as he is to day in Philadelphia, where he is pastor of one of the largest Roman Catholic churches in that city.

The week passed in Mr. Egge's home was a delightful one, and we shall ever remember the kindness of the friends in Allentown.

The following biography of Mr. Egge was written by one of his neighbors, who, like all the citizens of Allentown, entertains the highest respect, esteem and love for this good Christian man:

SKETCH OF MR. EGGE'S LIFE.

It has been very truly said that honors and emoluments await the active man in America who labors most earnestly, most wisely, conscientiously, soberly and persistently to obtain them. In the race for them the truly good citizen is quite sure to win.

To delineate the private and public career of a man like the one chosen for a life sketch is a difficult task. The great good he has accomplished in his most useful life up to the present hour is so studded with helps to his fellowman in work for God and man, that many volumes would be required to contain them. We shall see in this short sketch of his career that success came to him not only as the result of good luck and fortune, but because the man was equal to his circumstances and never allowed disappointment and apparent defeat to weaken his personal belief in ultimate victory. Instead of saying that man is the creator of circumstances, says Lewis in his "Life of Goethe," it would be nearer the mark to say that man is the architect of circumstances. From the same materials one man builds palaces, another hovels, another warehouses and another villas. Bricks and mortar are mortar and bricks until the architect can make them something else, and William J. Egge, Sr., was one of the architects to build for himself a name that will be honored in a century to come.

He first saw the light of day on January 30, 1820, and is the fifth son out of twelve children in the family of Jacob Egge, who was born in Berks County, Pa., and died when 86 years of age. His ancestry is traced back to Germany, and the first representative of the family settled in the State of Pennsylvania in

the early part of the sixteenth century. Mrs. Sarah (Bush) Egge, the mother of our subject, was born in Berks County also, and departed this life when in her forty-seventh year.

William J. Egge passed his boyhood in the city of Allentown, Pa., and it is very interesting to hear him talk of the early days when Allentown was a babe. When he was 7 years old he attended a private school, as there were no public schools in those days, and he also attended the old Allentown Academy. This is all the education he received. At the age of 9 years he began to work in a brick yard turning bricks on their edge to dry in the sun. He was still employed in the brick yard at the age of 14, and once he received a rooster for a month's pay. When he had any spare time he would catch frogs and sell them to a negro. When 21 years old he worked during the winter and received $6.00 a month and board. At the end of six months he returned home and had $36 in his pockets which he saved from his wages; and the second year all he invested out of the $36 was $2.00 for a pair of trousers. He would often go to a military drill with twenty-five cents in his pocket as spending money, and would return with the twenty-five cents. This goes to show that he was not a spendthrift. He would always take care that his money should be invested properly. His motto was, "Take care of the pennies, the dollars will take care of themselves."

On reaching his 25th year he began the manufacture of bricks in Allentown on his own account, which business he is engaged in at the present time with his son-in-law, Walter P. Huber, also a prominent business man. He is a man of untiring energy, and his success in life has been the result of his industry and perseverance.

In October, 1843, Mr. Egge was married to Miss Matilda Sherer of Lehigh County, daughter of Adam and Rebecca Sherer, who departed this life in August, 1893. Of her family of seven children five survive, namely, Charles H., who is pastor of the United Evangelical Church at Lebanon, Pa; Annie (Mrs. W. P. Huber); William J., Jr., who is engaged in the stove and tinware business in Allentown; Matilda, wife of Thomas E. Butz of this city; and Mary Ann, who is married to John Isermoyer. Thomas and George are deceased. Thomas died while in Texas during the civil war in the service for his country.

Mr. Egge, Sr., was exempt from going to the late war, but was a very liberal supporter, helping to form companies of militia to send to the battle-field to save the country in that time of peril.

Mr. Egge has been loved and honored by his fellow-citizens. He has afforded relief and comfort to the distressed, and by his kindness, good nature and genial disposition he has been a blessing to all persons within the circle of his acquaintance. His conversation and homely illustrations often remind us of our martyr President Lincoln.

On one occasion an infidel was decrying Christianity when Mr. Egge said, "My friend, a Christian has two chances to your one."

"How is that?" asked the infidel.

"You must concede," said Mr. Egge, "that if there is a God the Christian can enter into the joys of the celestial world, and you cannot; whereas if there is no God, both of us will go the same way."

Another time, when he was on a jury that was trying a case of great importance, Father Egge would not enter into the amusements with which the other jurors sought to beguile the time, but read his Bible and consulted law books, and thus produced an impression on those men that they never forget.

Stopping at a hotel in New York State he met some prominent men, one of whom interlarded his conversation with

profane words, which jarred upon Mr. Egge's religious feelings, and he abruptly left the company. Next morning one of the gentlemen came to him and said, "Mr. Egge, you have taught me a lesson that I shall never forget. Your action was more eloquent than any words that could be said in condemnation of the bad language that we heard last night."

In politics Mr. Egge is a staunch Republican, and has held different public offices in Allentown. He was the Burgess of Allentown at one time, and has been President of the School Board for a number of years. He was also for many years President of the Board of Control. During his term of office in the School Board he visited the different schools over 2,000 times, a record of which he may well be proud. He has also been a member of councils and has held other positions of honor in the city of Allentown.

When quite young, in the year 1842, on his birthday, he was converted to God and became a member of the Evangelical Association, in which he has always been active. He had been licensed to preach in the year 1850, and has preached not less than 600 times, besides being active as a local minister. Some of the rules which he adopted and put in effect was not to miss any prayer meetings when able to attend. He has always family worship, and would get on his knees to God as often as six times a day. He has walked hundreds of miles in his time to preach the Gospel, and would travel sometimes eighteen miles and preach three times on a Sunday, and worked hard the next day making bricks. He never received payment for his services, and when the people would offer him money he would say, "Give it to your regular pastor." He has read the Bible many times on his knees, and on January 1, 1896, he began to read it through again and finished it in three months and two weeks. On the Sabbath day he never bought or sold anything. He has had as many as twelve horses in his stable, and never put harness on one of them to take a pleasure trip on Sunday. He has been manufacturing bricks for over fifty years and never allowed any work to be done on the Sabbath.

Father Egge is a strict temperance man, and never drank a drop of liquor or beer in his life. He has always visited the sick when informed that a person was ill, especially a member of the church; and when making such visits, and even social calls, he would always have prayer. He is ever active in helping in revival meetings, and has been very successful in his efforts to bring souls to Christ. He has been a delegate to the General Conference of the Church and has filled many appointments for ministers and presiding elders in holding quarterly conferences. He has preached many funeral sermons and helped to serve communion, and has faithfully discharged all the duties connected with the ministerial life. To him it has been a labor of love to work for Christ. In conversatiou he is often heard to say, "And now I want to get to heaven throught the grace and blood of Jesus Christ, the Lamb of God, my Saviour."

Mr. Egge has organized many churches in Allentown and has helped the weak churches to become strong. He is a sincere, fervent, devout Christian, a man of God and a follower of the Lord Jesus Christ. He is besides a man with the true ring to the metal in everything he says and does, honest, honorable, upright, a good citizen and a living example of integrity to his fellow-men. Although he has passed his three score years and ten, he is well preserved and bids fair to continue many years more serving God and doing good to man. That this may be so is the earnest prayer of all who know and love this good man.

The Work of Christ's Mission and "The Converted Catholic."

The New York *Christian Advocate*, the great official paper of the Methodist Episcopal Church, in its issue of January 28, 1897, said :

The bound Volume XIII. of THE CONVERTED CATHOLIC for 1896 is issued. As is well known, THE CONVERTED CATHOLIC is a monthly magazine which James A. O'Connor commenced in 1883 "for the enlightenment of Roman Catholics and their conversion to evangelical Christianity," and it has admirably fulfilled its purpose. The testimonies of five thousand converts from Rome have been published in its columns, and cheering news of the progress of the work fills its pages every month.

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From the Baltimore, Md., *Methodist*, January 28, 1897:

Rev. James A. O'Connor has been doing a magnificent work for the Lord Jesus Christ. Through much persecution he has victoriously fought his way in his blessed work of reaching Roman Catholics and giving to them the doctrines sorely needed. His work is well known and we can only wish that better assistance came to him in his arduous enterprise. THE CONVERTED CATHOLIC is a most valuable publication. Our ministers and people would do well to be regular subscribers to this monthly magazine. It is freighted with helpful news touching Roman Catholic movements, and at the same time gives faithful records of the work carried on in New York by Mr. O'Connor. We are pleased with the bound Volume XIII. for 1896; price $1.50.

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From the London (England) *Christian*, January 7, 1897 :

THE CONVERTED CATHOLIC is a valuable publication, a storehouse of information on the questions at issue between the Roman Catholic Church and the Protestant faith. The thirteenth volume, composed of the monthly parts for 1896, is full of facts and instruction. The articles by the Editor, Father O'Connor, throw much light on the policy of Romanism.

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From the *Presbyterian Review*, Toronto, Canada, January 7, 1897 :

THE CONVERTED CATHOLIC, besides recording conversions from the Roman Catholic Church, is a most valuable publication, a storehouse of information on all subjects relating to the Roman Catholic Church and the question at issue between that Church and the Protestant Christian world. It is reliable and accurate in its statements, and the tone and manner of discussing controversial topics cannot be too highly praised.

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One of the publishers of a leading paper in Pennsylvania in sending his subscription to THE CONVERTED CATHOLIC for 1897 says: "I believe you are doing a grand work, and your paper should have a circulation of a million instead of six or seven thousand."

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On renewing her subscription to THE CONVERTED CATHOLIC a dear friend of Grand Rapids, Mich., says : "Your last magazine, it seems to me, was the best you ever published. They are all good. I would not know how to do without them. The article written by Mrs. O'Connor is worth the entire price of the subscription for a year. We read every article in the magazine and give them away to those to whom they will do good. Mrs. H. F."

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From the many foreign letters that come to us we quote the following from a subscriber in the Hawaiian Islands :

"We must continue to have your interesting magazine and follow the work which God has prospered thus far. We rejoice that so many able men are coming out and are preparing to help forward the work, as so many have done before them. What a blessed work is yours to lead these seekers from darkness into the light of the Gospel of Christ. Enclosed please find subscription for the new year; any balance will help to send a copy of the magazine to some one who is unable to pay for it. May your labors be abundantly blessed.

"E. W. L."

The bound volume of THE CONVERTED CATHOLIC for last year is now ready. It will be most useful for the home library and Sunday school. It is handsomely bound in cloth and paper covers. The price is $1.50 for cloth cover, and $1.25 in paper.